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# HOMER'S ILIAD

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BOOK XXII.

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*A. SIDGWICK*

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## PREFATORY NOTE.

THIS edition is prepared for those not far advanced in Greek, on the same lines as the edition already issued of Books I. and II., from which the Introduction is taken.

The Epic forms are all explained in the notes, to save the beginner the endless trouble of hunting them out separately in the dictionary and grammar, often unsuccessfully.

The text is mainly La Roche's, any variations being duly noticed, except some small points of accentuation, such as *ὁ δέ, ἔνθα τε*, which I have given with the usual accents, as here.

I have endeavoured in the Notes to give all necessary explanations, to enable the learner to master the text completely with only a dictionary and grammar, and to relieve the labour of using even these, where it is purely mechanical.

My chief obligations are due to La Roche, Ameis, Merry and Riddell, Curtius' *Grundzüge*, and Cordery's *Translation of the Iliad*.

OXFORD, November 1879.



## *INTRODUCTION.*

### (I.) HOMERIC POEMS.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems; they are, that is to say, stories of heroic deeds and adventures; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these: their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.



## (2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition, and nothing more. Even in early times, it was said that at least seven cities claimed him as their countryman. But all the Greeks of classical times were agreed in attributing to him both the *Iliad* and the *Odyssey*, and other compositions known as the Hymns. [See below, (6.) and (7.)]

## (3.) DATE.

Herodotus the historian (writing about 410 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.)]

## (4.) HOW TRANSMITTED.

It is disputed whether writing was known when the *Iliad* and *Odyssey* were composed: the internal evidence is rather against it. But anyhow the poems (whether in their present shape or not—see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals. These min-

strels were called Rhapsodists (*ῥαψωδοί*, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves,—a clan or school of bards who claimed descent from Homer himself. Antiquity records that Peisistratos, tyrant of Athens, first collected (probably about B.C. 540) the Homeric poems and reduced them to writing.

#### (5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the first great critic. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our text is based upon this recension. Some of the school of critics who followed him continued his work; and a party arose called Separators (*chorizontes*), who maintained that the *Iliad* and *Odyssey* were written by different people at different epochs.

#### (6.) WOLF'S PROLEGOMENA.

The old theory continued, however, to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his *Prolegomena*

to Homer. Arguing from the difficulty and improbability of composing such long poems in days when there was no writing and reading, and from indications in the poems themselves, that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.

#### (7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems, however, to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the *Odyssey* and the *Iliad* (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the *Iliad* also to favour the view, advanced by Grote

and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic now lost, but composed probably about the same time as the *Iliad*. This Epic was called 'The Cyprian Story' (τὰ Κύπρια), and was afterwards ascribed to Stasinos of Cypros. It contained the legend which was afterwards told in the shape in which it is here given.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a collection of Epics, called the Epic Cycle. There were once a vast number of them, which have been all lost but these two. The poets who wrote them were called Cyclic poets.

#### (8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris or goddess of strife ; so she came in at the banquet and threw down an apple inscribed 'To the fairest.' A strife at once arose, as Here, Aphrodite, and Pallas each claimed the apple for herself. They

referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene, agreed to revenge her abduction, and made war on Troy. This was the famous Trojan war, which lasted ten years, and in the last year of which the First Book of the *Iliad* opens.

In Book I. Achilles, offended with Agamemnon, the leader of the host, withdraws from the war. In Book II. Agamemnon advises all to return home : he does this to try their temper, but they take his advice literally, and are only prevented by Odysseus from carrying it out. Book III. relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite. Book IV. describes the beginning of the first battle ; Book v. the heroism of the Greek warrior Diomedes ; Book VI. his friendly converse with Glaucos, and the parting of Hector and Andromache ; and Book VII. the single combat of Hector and Aias. In Book VIII. the second battle begins, where

the Greeks are defeated; so that in Book IX. they send an embassy to beg the return of Achilles, which is refused. In Book X. Diomedes and Odysseus reconnoitre the Trojans by night. In Book XI. the third battle begins, and the exploits of Agamemnon and Hector are described. Book XII. gives the fourth battle at the Grecian wall. The fourth battle is continued in Book XIII.; and in Book XIV. Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In Book XV. there is another battle, in which Aias performs great deeds; and in Book XVI. Patroclus borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in Book XVII.; and Book XVIII. describes the grief of Achilles, and the new armour which Hephaistos makes for him. In Book XIX. Achilles is reconciled to Agamemnon, and in Books XX. and XXI. he fights with great havoc, till in Book XXII. he slays Hector. Book XXIII. describes the funeral honours of Patroclus; and the poem ends with the redemption and burning of the body of Hector in Book XXIV.

The time of each event is carefully marked all through; and the whole narrative of the poem occupies fifty-seven days.

## (9.) THE GODS.

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olympus, where Hephaistos has made them a dwelling or chamber for each, i. 608. They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings with each other, and, particularly as regards the war, intrigue freely against one another in favour of one side or the other. They are conceived as usually in human form, though they can assume any other form when they please, or, if they like, be invisible; they can pass anywhere, and very rapidly, and have many other super-human powers; but in several respects also they are very like men. There is a vivid description of them at the end of the First Book which shows this well. Thus they all leave Olympus to go and stay feasting with the blameless Aethiopians on the edge of the world, i. 423. Zeus is afraid of the anger of Here, 519; and Here sometimes reviles him, *ib.* Thetis is told to retire quietly lest Here should see her, 522. They eat and drink, and laugh and weep, and

sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them :—

*Zeus*, son of Kronos, the king of gods and men ; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth ; he is lord of clouds, thunder, lightning, etc.

*Poseidaon*, brother of Zeus, lord of the sea, and shaker of the earth ; he sends winds and storms.

*Aides*, brother of Zeus, god of the nether world where the dead lie in darkness.

*Here*, sister and wife of Zeus, patroness of Argos and Sparta ; jealousy makes her side with the Greeks in the war. See outline of story.

*Ares*, son of Zeus and Here, god of war.

*Apollon*, son of Zeus and Leto, god of the bow, whose shafts are deadly, i. 43. Also called *Phoibos*, god of light ; of prophecy, i. 72 ; of music, i. 603.

*Artemis*, his sister, also goddess of the bow, and a great huntress.

*Hephaistos*, son of Zeus and Here, god of fire ; identified with fire, ii. 426. The great artificer, making the shield of Achilles,



and the houses of the gods, i. 608 ; and the sceptre of Zeus.

*Hermeias*, or *Hermes*, called the bright, ii. 103 ; the messenger of the gods.

*Athenaie*, or *Athene*, also called Pallas, perhaps 'the brandisher,' as she carries the aegis or great shield of Zeus, ii. 448, and is accomplished both in the arts of peace and in war.

*Aphrodite*, daughter of Zeus, goddess of love and beauty. She is also called *Kypris* and *Kythereia*, from her places of worship.

*Dionysos*, son of Zeus and Semele, called a delight to mortals, xiv. 325 ; very slightly mentioned in the *Iliad*.

*Demeter*, goddess of the earth and its fruits ; rarely mentioned in the *Iliad*.

Besides these there are several minor powers, such as *Eos*, the dawn, *Eelios*, the sun, etc., which are scarcely more than personifications. Nearly all these gods have their constant epithets,—some of them a great many,—but these will be found in the course of reading.

# THE ILIAD.

## BOOK XXII.

*Apollo tries to turn Achilles aside from pursuit : but he answers him in wrath, and speeds towards the city.*

Ὡς οἱ μὲν κατὰ ἄστυ πεφυζότες ἤυτε νεβροὶ  
ιδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν,  
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ  
τείχεος ἄσπον ἦσαν σάκε' ὤμοισι κλίναντες.

Ἔκτορα δ' αὐτοῦ μείναι ὅλοιη μοῖρ' ἐπέδησεν,  
Ἴλίου προπάραιθε πυλάων τε Σκαϊάων.

5

αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβρος Ἀπόλλων·

Τίπτε με Πηλέος υἱὲ ποσὶν ταχέεσσι διώκεις,  
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον ; οὐδέ νύ πώ με  
ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἄσπερχές μενεαίνεις.

10

ἦ νύ τοι οὐ τι μέλει Τρώων πόνος, οὗς ἐφόβησας,  
οἳ δὴ τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.

οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι.

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

ἔβλαψάς μ' ἐκάεργε, θεῶν ὀλωτάτε πάντων,  
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ

15

γαῖαν ὁδᾶς εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.

νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σάωσας

ῥηιδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδειςας ὀπίσσω.

ἦ σ' ἂν τισαίμην, εἴ μοι δύναμῖς γε παρείη.

20

Ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,  
 σενάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,  
 ὃς ῥά τε βεῖα θέρσι τιταινόμενος πεδίοιο·  
 ὥς Ἀχιλεὺς λαιψήρᾳ πόδας καὶ γούνατ' ἐνώμα.

*Aged Priam sees him, and piteously appeals to Hector to seek safety  
 in the walls, lest ruin befall them all.*

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσι, 25  
 παμφαίνονθ' ὥς τ' ἀστέρ', ἐπεσσύμενον πεδίοιο,  
 ὃς ῥά τ' ὀπώρης εἰσιν, ἀρίζηλοι δέ οἱ αὐγαὶ  
 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ·  
 ὃν τε κύν' Ὠρίωνος ἐπὶ κλησιν καλέουσι  
 λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30  
 καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῦσιν·  
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.  
 ᾤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν  
 ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶσας ἐγεγώνει,  
 λισσόμενος φίλον υἱόν· ὃ δὲ προπάραιθε πυλάων 35  
 ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆι μάχεσθαι  
 τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·

Ἔκτορ, μή μοι μίμνε, φίλὸν τέκος, ἀνέρα τοῦτον  
 οἶος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης  
 Πηλείωνι δαμείς, ἐπεὶ ἡ πολὺ φέρτερός ἐστι, 40  
 σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο  
 ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν  
 κείμενον· ἢ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·  
 ὃς μ' υἱὼν πολλῶν τε καὶ ἐσθλῶν ἐννιν ἔθηκε,  
 κτείνων καὶ περναὺς νήσων ἐπὶ τηλεδαπᾶν. 45  
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,  
 οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστυ ἀλέντων,  
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.  
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῷ, ἢ τ' ἂν ἔπειτα  
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50

πολλά γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.  
 εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισιν,  
 ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·  
 λαοῦσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος·  
 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆι δαμασθείς. 55  
 ἀλλ' εἰσέρχεο τείχος ἐμὸν τέκος, ὄφρα σαώσῃς  
 Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῦδος ὀρέξῃς  
 Πηλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.  
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,  
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδέ  
 αἶσῃ ἐν ἀργαλέῃ φθίσει κακὰ πόλλ' ἐπιδόντα, 60  
 νηὶς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,  
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα  
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δημοτῆτι,  
 ἐλκομένας τε νουὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65  
 αὐτὸν δ' ἂν πύματόν με κύνες πρῶτῃσι θύρῃσιν  
 ὤμησταὶ ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῷ  
 τύψας ἡὲ βαλὼν ῥεθέων ἐκ θυμὸν ἔλῃται,  
 οὓς τρέφον ἐν μεγάροισι τραπέζῃς θυραωροῦς,  
 οἳ κ' ἐμὸν αἷμα πiónτες, ἀλύσσοντες περὶ θυμῷ, 70  
 κείσονται ἐν προθύροισι· νέψ δέ τε πάντ' ἐπέοικεν,  
 ἀρηικταμένῃ, δεδαϊγμένῃ ὀξεί χαλκῷ  
 κεύσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ·  
 ἀλλ' ὅτε δὴ πολίων τε κάρη πολίων τε γένειον,  
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75  
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῦσι βροτοῖσιν.

*His mother adds her prayer, but in vain. Hector awaits  
 in wrath his foe.*

Η ρ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ  
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἑκτορι θυμὸν ἐπειθε.  
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,  
 κόλπον ἀνιέμενῃ, ἐτέρηφι δὲ μαζὸν ἀνέσχε· 80

καί μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·

Ἔκτορ, τέκνον ἐμόν, τᾶδε τ' αἶδεο καί μ' ἐλέησον  
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.  
τῶν μνήσαι φίλε τέκνον, ἄμυνε δὲ δῆιον ἄνδρα  
τείχεος ἐντὸς ἑών, μὴ δὲ πρόμος ἴστασο τούτῳ. 85  
σχέτλιος· εἴ περ γάρ σε κατακτάνῃ, οὐ σ' ἔτ' ἐγὼ γε  
κλαύσομαι ἐν λεχέεσσι φίλον θάλος, ὃν τέκον αὐτή,  
οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶιν  
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.

Ὡς τῷ γε κλαίοντε προσανδήτην φίλον υἱόν, 90  
πολλὰ λισσομένῳ οὐδ' Ἔκτορι θυμὸν ἔπειθον,  
ἀλλ' ὃ γε μίμν' Ἀχιλῆα πελώριον ἄσπον ἰόντα.  
ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησι,  
βεβρωκὼς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός·  
σμερδαλέον δὲ δέδορκεν ἐλυσσόμενος περὶ χειρὶ· 95  
ὥς Ἔκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,  
πύργῳ ἐπὶ προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

*He communes with himself: were it better to fight or yield? and  
resolves to fight.*

ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,  
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100  
ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι  
νύχθ' ὑπο τῇνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.  
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺν κέρδιον ἦεν.  
νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,  
αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους, 105  
μή ποτέ τις εἴπῃαι κακώτερος ἄλλος ἐμεῖο·  
Ἔκτωρ ἦφι βίῃφι πιθήσας ὤλεσε λαόν.  
ὥς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺν κέρδιον εἴη  
ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,  
ἢ κεν αὐτὸν ὀλέσθαι ἐνκλειῶς πρὸ πόλης. 110

εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν  
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἑρέϊσας  
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω,  
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,  
 πάντα μάλ' ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115  
 ἡγάγετο Τροίηνδ', ἢ τ' ἔπλετο νείκεος ἀρχή,  
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς  
 ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθε·  
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι  
 μὴ τι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι· 120  
 [κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔεργει·]  
 ἀλλὰ τί ἡ μοι ταῦτα φίλος διελέξατο θυμός ;  
 μὴ μιν ἐγὼ μὲν ἴκωμαι ἰών, ὃ δέ μ' οὐκ ἐλεήσει  
 οὐδὲ τί μ' αἰδέσεται, κτενέει δέ με γυνὸν ἑόντα  
 αὐτῶς ὥς τε γυναικα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125  
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης  
 τῷ ὀαρίζεσθαι, ἃ τε παρθένος ἡίθεός τε,  
 παρθένος ἡίθεός τ' ὀαρίζετον ἀλλήλοισιν.  
 βέλτερον αὖτ' ἐριδι ξυνελαυνέμεν ὅττι τάχιστα·  
 εἶδομεν, ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ. 130

*Achilles approaches, and Hector flies : the two run thrice  
round the city.*

Ὡς ὄρμαινε μένων, ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς  
 ἴσος Ἐνναλίῳ, κορυθαίκι πτολεμιστῇ,  
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον  
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ  
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135  
 Ἔκτορα δ', ὥς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη  
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθεῖς.  
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιοῦς.  
 ἥύτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,  
 ῥηιδίως οἴμησε μετὰ τρήρωνα πέλειαν· 140

ἡ δέ θ' ὑπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὄξυ λεληκώς  
 ταρφέ' ἐπαῖσσει, ἐλέειν τέ εἰ θυμὸς ἀνώγει·  
 ὥς ἄρ' ὃ γ' ἐμμεμαῶς ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ  
 τεῖχος ὑπο Τρώων, λαιψήρὰ δὲ γούνατ' ἐνώμα.  
 οἱ δὲ παρὰ σκοπιῇν καὶ ἐρινεδὸν ἡνεμόεντα 145  
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,  
 κρουνὴ δ' ἱκανὸν καλλιῤῥόω· ἔνθα δὲ πηγαὶ  
 δοιαὶ ἀναΐσσουνσι Σκαμάνδρου δινήεντος.  
 ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς  
 γίγνεται ἐξ αὐτῆς ὥς εἰ πυρὸς αἶθομένοιο· 150  
 ἡ δ' ἐτέρῃ θέρεϊ προῤῥέει ἐικυῖα χαλάξῃ,  
 ἡ χιόνι ψυχρῇ, ἡ ἐξ ὕδατος κρυστάλλῃ.  
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἔασι,  
 καλοὶ λαῖνεοι, ὅθι εἵματα σιγαλόεντα  
 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατρες 155  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθεῖν νῆας Ἀχαιῶν.  
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων·  
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δὲ μιν μέγ' ἀμείνων  
 καρπαλίμως, ἐπεὶ οὐχ ἱεράϊον οὐδὲ βοείην  
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160  
 ἀλλὰ περὶ ψυχῆς θεόν Ἔκτορος ἵπποδάμοιο.  
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι  
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κείμεν ἄεθλον,  
 ἡ τρίπος ἥν γυνή, ἀνδρὸς κατατεθνηῶτος·  
 ὥς τῷ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165  
 καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὀρώντο.

*Zeus speaks a word of pity for Hector: but Athene rebuking him, he withdraws.*

τοῦσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεύχος  
 ὀφθαλμοῖσιν ὀρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ  
 Ἔκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην 170

Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε  
 ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐ δῖος Ἀχιλλεύς  
 ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει·  
 ἀλλ' ἄγετε φράζεσθε θεοὶ καὶ μητιάσθε,  
 ἥέ μιν ἐκ θανάτοιο σαώσομεν, ἥέ μιν ἤδη  
 Πηλείδῃ Ἀχιλῇ δαμάσσομεν ἐσθλὸν ἔοντα. 175.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 ὦ πάτερ ἀργικέραυνε, κελαινεφές, οἷον ἔειπες·  
 ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,  
 ἄψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι ; 180.  
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 θάρσει τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ  
 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι·  
 ἔρξον, ὅπῃ δὴ τοι νόος ἔπλετο, μηδὲ τ' ἐρώει. 185.

Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα.

*The chase : it is like a dream, one cannot catch nor the other escape.*

Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὥκυνς Ἀχιλλεύς.  
 ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,  
 ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγkea καὶ διὰ βήσσας· 190.  
 τὸν δ' εἴ περ τε λάθῃσι καταπτήξας ὑπὸ θάμνῃ,  
 ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·  
 ὥς Ἔκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.

ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων  
 ἀντίον αἰξασθαι ἐνδομήτους ὑπὸ πύργους, 195.  
 εἴ πως οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,  
 τοσσάκι μιν προπάρουθεν ἀποστρέψασκε παραφθὰς  
 πρὸς πεδῖον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ.

ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·  
 οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν· 200.  
 ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὔδ' ὃς ἀλύξαι.



πῶς δέ κεν Ἑκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,  
εἰ μή οἱ πύματόν τε καὶ ὕστατόν ᾗντετ' Ἀπόλλων  
ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαιψήρα τε γούνα ;

*Zeus weighs the scales, and Hector's sinks. So Athene stops Achilles.*

Λαοῖσιν δ' ἀνένευε καρήατι διὸς Ἀχιλλεύς, 205

οὐδ' ἔα ἵμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,  
μή τις κῦδος ᾄροιτο βαλὼν, ὃ δὲ δεύτερος ἔλθοι  
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,  
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,  
ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο, 210

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,  
ἔλκε δὲ μέσσα λαβὼν· ῥέπε δ' Ἑκτορος αἷσιμον ἡμαρ,  
ῥῆχτο δ' εἰς Αἶδαο, λίπεν δέ ἐ Φοῖβος Ἀπόλλων.

Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,  
ἀγχού δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα· 215

Νῦν δὴ νῶϊ γ' ἔολπα δίφιλε φαίδιμ' Ἀχιλλεῦ  
οὔτεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,  
Ἑκτορα δρῶσαντε μάχης αὐτόν περ ἑόντα.

οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,  
οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220  
προπροκυλινδόμενος πατρός Διὸς αἰγιόχοιο.

ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε, τόνδε δ' ἐγώ τοι  
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.

Ὡς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαίρε δὲ θυμῷ,  
στή δ' ἄρ' ἐπὶ μελίσς χαλκογλῶχινος ἐρευσθείς. 225

*And persuades Hector to turn and meet him.*

ἡ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον  
Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·

ἀγχού δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Ἥθεῖ', ἦ μάλα δὴ σε βιάζεται ὥκυν Ἀχιλλεῖς  
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230  
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·  
 Διήφοβ', ἥ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα  
 γνωτῶν, οὗς Ἐκάβῃ ἠδὲ Πριάμος τέκε παῖδας·  
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, 235  
 ὃς ἔτλης ἐμεῦ εἶνεκ', ἐπεὶ ἶδες ὀφθαλμοῖσι,  
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι.

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 ἦθεϊ', ἥ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ  
 λίσσονθ' ἐξείης γοννούμενοι, ἀμφὶ δ' ἑταῖροι, 240  
 αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·  
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.  
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδὲ τι δούρων  
 ἔστω φειδωλή, ἵνα εἶδομεν, ἥ κεν Ἀχιλλεὺς  
 νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται 245  
 νῆας ἐπὶ γλαφυράς, ἥ κεν σῶ δουρὶ δαμείῃ.

*Hector asks for a bond, to restore the dead body of the slain : but  
 Achilles will give no bond.*

Ὡς φαμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἕκτωρ·  
 Οὐ σ' ἔτι Πηλέος υἱὲ φοβήσομαι, ὥς τὸ πάρος περ 250  
 τρὶς περὶ ἄστυ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην  
 μείναι ἐπερχόμενον· νῦν αὐτὲ με θυμὸς ἀνῆκε  
 στήμεναι ἀντία σείω· ἔλοιμί κεν, ἥ κεν ἀλοίην.  
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι  
 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων· 255  
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίῳ, αἶ κεν ἐμοὶ Ζεὺς  
 δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·  
 ἀλλ' ἐπεὶ ἄρ' ἐκέλευε συλήσω κλυτὰ τεύχε' Ἀχιλλεῦ,  
 νεκρὸν Ἀχαιῶσιν δώσω πάλιν· ὥς δὲ σύ ρέζειν.  
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς 260  
 Ἕκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.

ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,  
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,  
ἀλλὰ κακὰ φρονέουσιν διαμπερὲς ἀλλήλοισιν,  
ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶιν 265  
ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα  
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.  
παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ  
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.  
οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270  
ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις  
κῆδ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.

*They hurl their spears in vain : then rush on with swords and  
Hector falls.*

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος.  
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·  
ἔξετο γὰρ προῖδων, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275  
ἐν γαίῃ δ' ἐπάγῃ· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,  
ἅψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἔκτορα, ποιμένα λαῶν.  
Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

Ἦμβροτες, οὐδ' ἄρα πῶ τι θεοῖς ἐπιείκελ' Ἀχιλλεῦ  
ἐκ Διὸς ἡεῖδεις τὸν ἐμὸν μόρον· ἦ τοι ἔφης γε. 280  
ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπὸς ἔπλεο μύθων,  
ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.  
οὐ μὲν μοι φεύγοντι μεταφρένῃ ἐν δόρῳ πῆξεις,  
ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,  
εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλειαί 285  
χάλκεον. ὥς δὴ μιν σῶ ἐνὶ χροῖ πᾶν κομίσαιο.  
καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο  
σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,  
καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτε· 290  
τῆλε δ' ἀπεπλάγχθη σάκος δόρυ. χῶσατο δ' Ἔκτωρ,

ὅττι ρά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,  
 στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.  
 Δηίφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·  
 ἦτέε μιν δόρου μακρόν· ὃ δ' οὐ τί οἱ ἐγγύθεν ἦεν. 295  
 Ἔκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·  
 Δηίφοβον γὰρ ἐγὼ γ' ἐφάμην ἥρωα παρεῖναι·  
 ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.  
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνευθεν, 300  
 οὐδ' ἀλέη· ἦ γάρ ρα πάλαι τό γε φίλτερον ἦεν  
 Ζηνί τε καὶ Διὸς νύϊ ἐκηβόλῳ, οἷ με πάρος γε  
 πρόφρονες εἰρύατο· νῦν αὖτέ με μοῖρα κιχάνει  
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,  
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι. 305

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,  
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,  
 οἷμησεν δὲ αἰεὶς ὥς τ' αἰετὸς ὑψιπετής,  
 ὅς τ' εἴσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν  
 ἀρπάξων ἢ ἄρ' ἀμαλὴν ἢ πτώκα λαγών· 310  
 ὥς Ἔκτωρ οἷμησε τινάσσων φάσγανον ὀξύ.  
 ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν  
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε  
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ  
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι 315  
 χρύσειαι, ἃς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.  
 οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ  
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστὴρ,  
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς  
 πάλλιν δεξιτερῇ φρονέων κακὸν Ἔκτορι δίψ, 320  
 εἰσορώων χροά καλόν, ὅπῃ εἴξειε μάλιστα.  
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροά χάλκεα τεύχεα,  
 καλά, τὰ Πατρόκλοιо βίην ἐνάριξε κατακτάς·  
 φαίνετο δ', ἥ κληίδες ἀπ' ὤμων αὐχέν' ἔχουσι

λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος· 325  
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἐγχεῖ διός Ἀχιλλεύς,  
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκῇ·  
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,  
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.  
 ἦριπε δ' ἐν κονίῃς· ὃ δ' ἐπεύξατο διός Ἀχιλλεύς· 330

*Achilles boasts over him: Hector prays that his body may be given back, but Achilles refuses.*

Ἔκτορ, ἀτάρ που ἔφης Πατροκλῇ ἐξεναρίζων  
 σῶς ἔσσεσθ', ἐμέ δ' οὐδὲν ὀπίξω νόσφιν ἔοντα,  
 νήπιε· τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων  
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμεν,  
 ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἦδ' οἰωνοὶ 335  
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ·  
 λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκήων,  
 μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,  
 ἀλλὰ σὺ μὲν χαλκόν τε αἶλις χρυσόν τε δέδεξο 340  
 δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,  
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με  
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 μή με κύον γούνων γουνάζω μηδὲ τοκήων· 345  
 αἱ γάρ πως αὐτὸν με μένος καὶ θυμὸς ἀνείη  
 ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἶά μ' ἔοργας·  
 ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,  
 οὐδ' εἴ κεν δεκάκισ τε καὶ εἰκοσινήριτ' ἄποινα  
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350  
 οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι  
 Δαρδανίδης Πρίαμος· οὐδ' ὥς σέ γε πότνια μήτηρ  
 ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτῇ,  
 ἀλλὰ κύνες σε καὶ οἰωνοὶ κατὰ πάντα δάσονται.

*Hector dies with a prophecy of ill to Achilles. The other Greeks come and exult over the body.*

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἑκτωρ· 355  
 ἦ σ' εὖ γινώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον  
 πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.  
 φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι  
 ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων  
 ἐσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν. 360

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε·  
 ψυχὴ δ' ἐκ ρεθέων παμένη Ἀΐδοσδε βεβήκει,  
 ὃν πότμον γούωσα, λιποῦσ' ἀδροτήτα καὶ ἥβην.  
 τὸν καὶ τεθνηῶτα προσηύδα διός Ἀχιλλεύς·

Τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε κεν δῇ 365  
 Ζεὺς ἐθέλῃ τελέσαι ἧδ' ἀθάνατοι θεοὶ ἅλλοι.

Ἡ ῥα, καὶ ἐκ νεκροῦ ἐρύσσατο χάλκεον ἔγχος,  
 καὶ τό γ' ἀνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα  
 αἱματόεντ'· ἅλλοι δὲ περὶ δραμον νῆες Ἀχαιῶν,  
 οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγῆτον 370  
 Ἑκτορος· οὐδ' ἄρα οἳ τις ἀνουτηγί γε παρέστη.  
 ὦδε δὲ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι  
 Ἑκτωρ ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῃ.

Ὡς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375

*Achilles speaks: let us now assail the city: but first go to the ships where lies Patroklos.*

τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης διός Ἀχιλλεύς,  
 στὰς ἐν Ἀχαιωῖσιν ἔπεα πτερόεντ' ἀγόρευεν·

ὦ φίλοι, Ἀργείων ἡγήτορες ἧδὲ μέδοντες,  
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,

NOTE.—Line 363. La Roche with best MSS. authority reads  
 ἀνδροτῆτα. See Notes.

ὃς κακὰ πόλλ' ἔρδεσκεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380  
 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,  
 ὄφρα κέ τι γνῶμεν Τρώων νόον, ὃν τιν' ἔχουσιν,  
 ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,  
 ἦε μένειν μεμῶασι καὶ Ἑκτορος οὐκέτ' ἔοντος.  
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός; 385  
 κεῖται παρ νήεσσι νέκυς ἄκλαντος, ἄθαρτος,  
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἐγὼ γε  
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρῃ.  
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,  
 αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἐταίρου. 390  
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,  
 νηυσὶν ἐπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.  
 ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,  
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.

*They drag off Hector's body. Priam and Hecuba lament.*

Ἦ ῥα, καὶ Ἑκτορα δῖον αἰεκέα μῆδετο ἔργα· 395  
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε  
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἱμάντας,  
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·  
 ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰέρας, 400  
 μᾶστιξεν ῥ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.  
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται  
 κυάναι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσι  
 κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμένεεσσι  
 δῶκεν αἰεκίσσασθαι ἐῖν ἐν πατρίδι γαίῃ.  
 Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ 405  
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην  
 τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.  
 ᾗμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ  
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.  
 τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλὶγκιον, ὥς εἰ ἅπασα 410

- Ἴλιος ὀφρυνέσσα πυρὶ σμύχοιτο κατ' ἄκρης.  
 λαοὶ μὲν ῥα γέροντα μόγισ ἔχον ἀσχαλώοντα,  
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.  
 πάντας δ' ἐλλιτάνευε κυλινδόμενος κατὰ κόπρην,  
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415  
 Σχέσθε φίλοι, καὶ μ' οἷον ἔασατε, κηδόμενοι περ,  
 ἐξελθόντα πόληος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν.  
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,  
 ἦν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσῃ  
 γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται, 420  
 Πηλεΐδης, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι  
 Τρωσὶ· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγ' ἔθηκε.  
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·  
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,  
 ὥς ενός, οὐ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω, 425  
 Ἐκτορος· ὥς ὀφελεν θανέειν ἐν χερσὶν ἐμῇσι·  
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,  
 μῆτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός.  
 Ὡς ἔφατο κλαίων ἐπὶ δὲ στενάχοντο πολῖται·  
 Τρωῆσιν δ' Ἐκάβη ἀδινοῦ ἐξήρχε γόοιο· 430  
 Τέκνον, ἐγὼ δειλή· τί νυ βείομαι αἰνὰ παθοῦσα,  
 σεῦ ἀποτεθνηῶτος ; ὃ μοι νύκτας τε καὶ ἡμάρ  
 εὐχολῇ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ,  
 Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς  
 δειδέχατ'· ἥ γὰρ καὶ σφι μάλα μέγα κῦδος ἔησθα 435  
 ζῶδς ἑὼν· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

*The widowed Andromache grows anxious, climbs the battlements  
and sees her hero's body.*

- Ὡς ἔφατο κλαίουσ', ἄλοχος δ' οὐ πώ τι πέπυστο  
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἔλθων  
 ἡγγεῖλ' ὅττι ῥα οἱ πόσις ἔκτοθι μίμνε πυλάων,  
 ἀλλ' ἥ γ' ἰστὺν ὕφαινε μυχῶ δόμου ὑψηλοῖο 440



δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.  
 κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο  
 Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,  
 νηπίη, οὐδ' ἐνόησεν ὁ μιν μάλα τῆλε λοετρῶν 445  
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.  
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·  
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.  
 ἦ δ' αὖτις δμῳῆσιν ἐνπλοκάμοισι μετηύδα·

Δεῦτε, δύω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται. 450  
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυνον, ἐν δέ μοι αὐτῇ  
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα  
 πῆγγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσιν.  
 αἶ γὰρ ἀπ' οὐατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς  
 δεῖδω, μὴ δὴ μοι θρασὺν Ἐκτορα δίος Ἀχιλλεὺς 455  
 μῦνον ἀποτμήξας πόλιος πεδίονδε δίηται,  
 καὶ δὴ μιν καταπαύσῃ ἀγνηροῖης ἀλεγεινῆς,  
 ἧ μιν ἔχεσκέ, ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,  
 ἀλλὰ πολὺν προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων.

Ὡς φασμένη μεγάραιο διέσσυτο μαινάδι ἴση, 460  
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.  
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,  
 ἔστη παπτήνασ' ἐπὶ τείχεϊ, τὸν δ' ἐνόησεν  
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι  
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465

*She swoons : and then recovering pours forth her sorrow.*

τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,  
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.  
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,  
 ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην  
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτῃ 470  
 ἡματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἐκτωρ

ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.  
 ἀμφὶ δέ μιν γαλόφ τε καὶ εἰνατέρες ἄλις ἔσταν,  
 αἷ ἔμετα σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι  
 ἢ δ' ἐπεὶ οὖν ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475  
 ἀμβλῆδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·

Ἔκτορ, ἐγὼ δύστηνος· ἢ ἄρα γεινόμεθ' αἴσῃ  
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,  
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὑλήεσση  
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480  
 δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.

νῦν δὲ σὺ μὲν Ἀίδαο δόμους ὑπὸ κεύθεσι γαίης  
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις  
 χήρην ἐν μεγάροισι· πᾶις δ' ἐπὶ νήπιος αὐτῷς,  
 ὃν τέκομεν σὺ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485  
 ἔσσειαι Ἐκτορ ὄνειρα, ἐπεὶ θάνας, οὔτε σοὶ οὗτος.

ἦν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,  
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδ' ὀπίσσω  
 ἔσسونτ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.  
 ἡμάρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησι· 490  
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.

δενόμενος δέ τ' ἀνείσι πᾶις ἐς πατρὸς ἐταίρους,  
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·  
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε,  
 χεῖλα μὲν τ' ἐδίην', ὑπερῶν δ' οὐκ ἐδίγη. 495  
 τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξε,

χερσὶν πεπληγὼς καὶ ὀνειδείουσιν ἐνίσσων·  
 ἔρβ' οὕτως· οὐ σὸς γε πατὴρ μεταδαινύται ἡμῖν.  
 δακρυόεις δέ τ' ἀνείσι πᾶις ἐς μητέρα χήρην,  
 Ἀστυάνδῃ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 500  
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·

αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,  
 εὖδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,  
 εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.

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# NOTES TO THE ILIAD.

## BOOK XXII.

Epic Forms are, for convenience, always in the square brackets.]

[accusative), demonstrative, 'thus.'

ἄ, ἧ, τό, and ὅς, ἧ, ὅ, were both originally demonstrative, but acquired secondarily a relative sense. Cf. 200, 201. ἄστυ, because ἄστυ was originally *ἑστυ*. The *ἄ* pronounced like *v*, and in Homer's time was disappearing from the language.

[Epic perf. from *φυγ-*], 'in flight,' the perfect expressed as it does constantly in Homer.

Epic shorter form for *ἰδρῶτα*.]

ἐπάλξεσι, dat. of place after *κεκλιμένοι*, according to Epic usage; 'leaning upon;' in later Greek the *ἐπ* has been a preposition (*πρός*). So *ᾠμοῖσι* (4).

ἔλμι, Epic simple unaugmented impf. of *εἶμι*, 'to go.']

ἐπέδησεν, 'bound him . . . to remain,' metaphor.

ἰλίον with the second syllable long by metrical law. (Others think it should be written *ἰλίοο*, the last *ο* being long.) *προπάροιθεν*; and this suits most of the similar instances.

(15.) ἑλίων, 'the left gates,' the western gate of Troy; for the *ἑ* stood north, and so had the west on his left.

Πηλεΐων is a patronymic from *Πηλεΐς*, meaning 'the son of' Achilles.

ταχέσι. Epic dat. *ταχύς*.]

ἑἰμι. Epic participle of *εἶμι*, 'I am.']

ἄσπερχές, 'hotly,' from *σπερχ-*, 'to urge;' the *α*- having no *σ*.

ἄσπερ, as in *ἄσπερ*, *ἄσπερ*.

νῦν δ' ἂν πολλὰ πάθῃσι φίλου ἀπὸ πατρὸς ἁμαρτῶν, 505  
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν·  
 οἷος γάρ σφιν ἔρυσσος πύλας καὶ τείχεα μακρά.  
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσι νόσφι τοκῆων  
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,  
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510  
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.  
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέῃ,  
 οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,  
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι.  
 Ὡς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

# NOTES TO THE ILIAD.

## BOOK XXII.

[Notes on Epic Forms are, for convenience, always in these square brackets.]

1. *ὧς* (with accent), demonstrative, 'thus.'

*οἱ*, 'they.' *ὁ, ἡ, τό*, and *ὅς, ἥ, δ*, were both originally demonstrative, and both acquired secondarily a relative sense. Cf. 200, 201.

Observe *κατὰ ἄστυ*, because *ἄστυ* was originally *Ἔδστυ*. This *F* was pronounced like *v*, and in Homer's time was disappearing from the language.

*πεφυγότες* [Epic perf. from *φυγ-*], 'in flight,' the perfect expressing the *state* as it does constantly in Homer.

2. [*ἰδρῶ*. Epic shorter form for *ἰδρώτα*.]

3. *καλῆσιν ἐπάλξεσι*, dat. of place after *κεκλιμένοι*, according to the simple Epic usage; 'leaning upon;' in later Greek there would have been a preposition (*πρός*). So *ἔμοισι* (4).

4. [*ἴσαν*. Epic simple unaugmented impf. of *εἶμι*, 'to go.']

5. *μῆναι*, . . . *ἐπέθηκεν*, 'bound him . . . to remain,' an obvious metaphor.

6. Observe *ἰλίου* with the second syllable long by metrical licence. (Others think it should be written 'ἰλίοο, the last *o* being long before *προπάροιθεν*; and this suits most of the similar instances, as e.g. 313.)

*Σκαίειον*, 'the left gates,' the western gate of Troy; for the augur looked north, and so had the west on his left.

7. *Πηλεῖων* is a patronymic from *Πηλεὺς*, meaning 'the son of Peleus,' Achilles.

8. [*ταχέεσσι*. Epic dat. *ταχύς*.]

9. [*ἰδὼν*. Epic participle of *εἶμι*, 'I am.']

10. *ἀσπερχές*, 'hotly,' from *σπερχ-*, 'to urge;' the *a-* having no meaning, as in *ἀ-στήρ*, *ἀ-τενής*.

12. τοι εἰς . . . hiatus.

[ἀλλεν. Epic 3. plural short form of aor.-pass. from εἶλω, for fuller ἐ-άλ-ησαν. The word has digamma, from the stem Feλ-.]

'Have been cooped.'

13. οὐ μὲν (later οὐ μήν), 'surely not.'

οὐ τοι μόρσιμός εἰμι, 'I tell thee it is not my fate:' τοι being used in *general relation* to the verb (Ethic dative).

15. ἐκαργέ, 'Far-worker,' i.e., 'he who slays from afar;' regular epithet of the death-dealing Apollo.

16. κ', the same as ἄν, κε εἶλον, 'would have seized.' (See 50).

17. πρὶν Ἴλιον, for Ἴλιος has the digamma.

18. 'Thou hast robbed me of great fame,' double accusative after verb of *depriving* [ἀφείλεο, Epic for ἀφείλου; ἐδάωσας, from Epic σαῶω = later σώζω].

19. ἔδασας, ε long; some spell the word with two δ's, but the fact is probably that in Homer's time there was a *spirant* (like the English γ) sounded after δ, so that the word was pronounced *edyeisen*. The stem is δι-, and the spirant is a relic of the iota. See note on 282.

ἐπίσσω, 'hereafter.'

21. [πρὸτι, Epic for πρὸς.]

22. Notice -ος long before δς, due to lost consonant. δς and its adverb ὡς come from a stem JA-, and the spirant is (often) still felt in Homer.

ἀεθλο-φόρος, 'prize-winning,' and so 'conquering.'

δχεσφιν. In the declension of the original language there were several other case-endings besides gen. acc. dat. One of these, called *instrumental*, was -bhiam, worn down in Greek to -φιν; but the force of the suffix is often lost, and it is used sometimes in place of gen., sometimes as here of dat. Its instrumental use is found sometimes, as 80.

23. [θέησι, Epic 3. sing. subj. from θέω.] The subj. is used because the time is indefinite; just as in antiquated English, 'like a horse that *may run* over the plain.'

The gen. πεδίου [Epic for πεδίου] describes the sphere of movement, 'over.'

ἵπταινόμενος, 'stretching,' 'straining.' Graphic primitive word.

24. λαμπηρά, adverbial acc. 'nimble.'

25. **τόν.** See note on 1. **ἴδεν**, digamma.
26. **παμφαίνω**, reduplicated form from **φα-** 'bright.' Cf. **μαρμαίρω**, **πορφύρω**, &c., which have a similar strong reduplication.  
[**ἐπι-ἵκον-όμενον**. Perf. part. (accented as present) of **ἐπι-σύνω**, 'to urge on.' It means simply 'hastening on.']
27. **ὁπώρας**, 'in the summer.' The gen. of time giving the period in which the thing happens.  
**εἶσι**, 'rises.' With no fut. idea as it gets later.
28. **μετὰ**, with dat. is Epic usage, 'amongst.'  
**νυκτὸς ἀμολγῶ**, a recurring phrase in Homer, clearly meaning 'in the darkness of night.' But the word **ἀμολγός** is of unknown derivation.
29. 'The dog of Orion,' i.e. the Dog-constellation, near to Orion; the brightest star of which is Sirius; it rose about the middle of July, the hot unhealthy time of the year, hence called **κακὸν σῆμα** here, and Verg. G. iv. 285, 'rapidus torrens sitientes Sirius Indos.'  
**ἐπικλήσιν**, 'by name.' Accus. either cognate, or perhaps apposition to **κύνα**.
32. **τοῦ**, demonstr.: see 1.  
[**στήθεσσι**, Epic for **στήθεσι**.]
33. **κόψατο**, 'struck his (head).' Regular use of the middle.
34. **ἀνασχόμενος**, 'holding them up.'
36. **ἄμοτον μαεῶς**, (both words perhaps from same stem **μα-**, describing violent impulse,) 'earnestly striving.'  
[**Ἀχιλλῆι**. Epic words in **-εὺς** make **-ῆος**, **-ῆι**, &c.]
37. **θλιανά**, adverbial, 'piteously.'
38. **μοι**, Ethic dat. (13).
40. **Πηλείωνι**, 'subdued to the son of Peleus,' i.e. 'by him;' only the dative is grammatically the common d. of advantage.
41. [Notice Epic **τοσσόνδε**, **ὅσσον**, for **τοσ-** **ὅσ-**.]  
**αἴθε** **γένοιτο**, originally perhaps conditional, 'Oh if he might be;' hence regularly used for a wish.
42. **κεν** **ξ**, since **ε** has digamma, being originally **σφε**, cf. Lat. **sui**.
50. Observe **ἄν** with fut., a common usage in Homer, **ἄν** and **κε** only meaning 'then,' 'in that case.' So 67, 71.  
Observe **λύεσθαι**, 'to ransom,' of the person who pays, and gets the benefit: **λύειν**, 'to free,' of the person who releases the prisoner.  
**χαλκοῦ** . . . **χρυσοῦ**, 'for gold and copper,' gen. of price.



51. Ἀλλης, *her* father; exceptional, because the dowry was usually given by the husband to the father; it seems, however, that fathers sometimes sent their daughters to their new homes with rich treasures, perhaps thus expending the dowry received from the suitor.

52. [Ἀλῆας, Epic gen. of Ἀλῆης, the later Ἀλδης.]

53. τοὶ τεκόμεσθα, 'who were their parents.' τίκτω in the Mid. being often used of the father, sometimes (as 48) of the mother, and here of both.

[τοί, Epic nom. pl. of article, used as relative. See *Language* (11).]

54. μινυθάδιος, 'short-lived,' from stem μιν- 'small,' cf. Latin *minor*, &c.

57. Observe Τρῶας, from Τρῶς, masc. Τρῶας, from Τρῶς, -ᾶ, -ον, feminine.

μηδέ, ε long, as often before liquids. The fact is the voice can dwell on the liquid, compare *rēligio*, *rēliquiae*, in Latin.

58. αἰών, feminine in Epic.

59. πρὸς, adverbial, 'besides' [the English 'too' is of course originally the same as the preposition 'to'].

φρονέοντα, 'feeling,' *i.e.* 'alive.'

60. Κρονίδης, Zeus, son of Κρόνος. *Int.* p. 20.

62. ἄλκῃ [from other form of ἔλκω, namely ἔλκ-έ-ω], 'dragged off' into slavery.

64. πρὸς γαίῃ, [Epic for πρὸς γαίᾳ or γῇ], 'against the earth,' the looser old use of dat. where later custom required accus.

66. πρῶται θύρῃσιν, dat. of place, 'at the front doors,' *i.e.* the doors leading into the court.

67. ἔρουνσι [Epic future form of ἔρῳ], properly 'shall drag,' *i.e.* 'shall rend.' For ἄν with future see note on 50.

68. τῆσας ἢ βαλὼν, 'thrusting or shooting,' *i.e.* spear or arrow. &c. . Ὀληται. In Homer's time the prepositions in compound verbs were separable, somewhat as in modern German. (Even in Attic Greek the augment and reduplication come *after* the preposition.) The actual separation of the two, as here, is called *tmesis* (τμήσις, 'cutting').

69. *τραπεζῆας*, adj., 'table-dogs,' *i.e.* 'fed from the table.'

*θυρα-ωρούς*, *θύρα*, 'door' -*For*- 'watch.' The latter stem appears in *For-ᾶω* (*δρῶ*), *ver-eor*, and many words ending *-ουρος*, or *-ωρος*, as *ἀρκτοῦρος*, *οἰκουρός*, *φροῦρος*, &c.

70. *ἀλύσσοντες περὶ θυμῷ*, 'ravening exceedingly in heart.' *περὶ* being used adverbially as often, *περὶ κηρὶ*, *περὶ φρεσίν*, &c.

72. *ἀρηικταμένῃ*. (Compound with the first word in the locative termination, like *ὀδοίπορος*, *πυλογενής*), 'slain in war.'

73. *θανόντι περ*, 'even the dead.'

*ἔτι* [Epic form of *ἔτι*] *φανήῃ* [Epic resolved form of *φανῇ*.] The subjunctive is used because the clause is indefinite. In Attic it would be *ἔ, τι ἂν φανῇ*, 'whate'er befall.'

75. *αἰδῶ τ' αἰσχύνωσι κύνας*, 'and dogs bring to shame the reverence.' The general sense is 'Death may be honourable to a young man slain in war, whatever befall him (*i.e.* even if he lie unburied and the dogs eat him), but it is piteous for the old to meet an end so violent and dishonoured.'

[*κατα-μένοιο*, simplest form of passive part. with stem, and *-μενος*.]

77. *ἦ*, old word *ἦμι*, 'I say,' *ἦν*, 'I said,' *ἦ*, 'he said.' The stem appears in Latin *a-io*.

*ἀνὰ*, adverbial, with *ἔλκετο*.

80. *ἀνιμένη*, 'loosing,' so 'baring' her breast. It is used Od. 2, 300, of 'flaying.'

*ἐτέρῃφι*, 'with the other hand;' for *-φι*, see 22.

81. *μιν . . . ἔπια*, double accus. after *προσηύδα*. In English we say 'addressed him,' and 'addressed words;' in Greek they put the two together.

82. *τάδε*, 'this,' her breast: neut. plur. because vague, 'these parts.'

[Notice *αἶδο* from *αἰδομαι*, *not* the later form *αἰδέομαι*, 105.]

84. *φῶλε τέκνον*, genders irregular but natural, according to the sense (*κατὰ σύνεσιν*, as the grammarians call the usage); so (87) *φίλον θάλος*, *ὃν τέκον αὐτή*.

85. *πρόμος ἴστασο τούτῃ*, 'stand forth as champion against him.'

86. Observe the Epic use of *εἰ* with subj. where in Attic *ἐὰν* would be used.

88. *σε μέγα*, *ε* long before liquid (57); so before *λ* (91).

89. [*νηυσί*, Epic for *ναυσί*].

93. *δρέστερος*, 'mountain'-snake : the primitive use of the comparative termination, simply implying *place*; so in Latin, *dexter, sinister*, &c. ; so *δεξιτέρα*, 320.

*χαῖη* (stem *χα-* 'to gape'), 'a hole.'

*μένρον*, indefinite use of subj., common in similes, as is natural. [Epic for *μένη*.]

94. *κακὰ φάρμακ'*, 'poisonous herbs.'

*ἔδω*, aorist of habit, or *gnomic*, as it is called : 'comes upon him.'

95. *δέδορκεν*, pres. sense as often with perf. 'glares.'

98. *ἄρα εἶπε*, digamma.

99. *εἰ κε . . . δόω*, 'if I enter.'

100. *ἀεγχείην ἀναθήσα*, 'will put shame upon me,' revile me.

101. *πτόλις*. See note on 132.

102. *ὑπὸ νύκτα*, 'under the night,' but acc. because it implies duration.

103. [*ῆεν*, Epic for *ῆν*.]

*κέρδιον*, 'more profitable,' 'better;' formed straight from the noun-stem *κερδ-*; so *κύδ-ιον*, *ἔλγ-ιον*, *ἔρε-ιον*, &c.

In Book xviii. 254, &c., Polydamas urges them to retire before the night, so as to be safe from Achilles, Hector had scornfully rebuked Polydamas, and sworn to stand and face Achilles. So, though the result of Hector's bravery was 'destruction of much people,' he cannot draw back now.

106. *τις ἔπησι*, digamma.

Observe *κακώτερος* instead of the usual and older *κακίων*.

107. *ῆφι βίηφι*, 'in his strength,' here a dat. ; for *-φι* see 22.

*πιθήσας*, 'trusting,' a weak aor. form as though from stem *πιθε-* developed from *πιθ-*.

109-10. The best MSS. read *κατακτείναντα νέσθαι ἢ κεν αὐτῷ δλέσθαι*, which La Roche retains, construing to 'come back having slain Achilles, or to perish *at his hands*,' like *Πηλεΐωνι δαμῆς* (40). This is possible, and makes good sense; but it is more natural to take *αὐτῷ* from its position as meaning 'myself,' and then we must either have *κατακτείναντι . . . αὐτῷ*, or *κατακτείναντα . . . αὐτὸν*, as I have given.

*ἄντην*, 'in fair fight' (lit. 'opposite,' 'face to face.')

110. [*πόληος*, Epic for *πόλεως*.]

111. [*καταθείομαι*, Epic form, with short vowel, for *κατα-θῶμαι*.]

116. ἡγάγετο, 'bore home,' the middle voice giving the idea of 'for himself,' 'to his place.'

Τροίηνδ', the suffix -δε gives idea of 'to.'

[ἐπλετο, Epic form of aorist from πλε-ομαι; when the stem-vowel is lost as here the form is called *syncopated*.]

117. ἀμφί, properly 'on both sides;' so here 'in two parts,' *i.e.* 'to halve with the Greeks.'

118. ἀποδάσσεσθαι δσα, hiatus, cf. 12.

κέκρυθεν, 'hides;' for pres. sense, see 95.

119. γερούσιον ὄρκον θάωμαι, 'get an oath of the elders.'

Τρῶσιν, we should say 'from the Trojans;' in Greek the dat. gives the *person concerned*, in a more general way.

121. Makes good sense, but as it occurs xviii. 11, and is wanting in two MSS., it is probably spurious here.

Observe that from 111-121 is all one long protasis: 'If I lay down shield, &c., and go and make submission, —' then he breaks off, and there is no apodosis.

123. μή . . . ἴκωμαι, equivalent to a *fear* or *misgiving*, 'perchance I may go to him, but he will not pity me.' It is literally 'lest I may . . . ' the verb of fearing being not required.

125. αὐτως, 'just thus,' *i.e.* 'just as I am.'

ἀπὸ . . . δῶ, tmesis.

126. οὐ μὲν . . . later οὐ μὴν (13).

ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, 'from oak or rock to commune,' a proverbial expression for 'gentle friendly talk,' while resting against a tree or on a rock; *i.e.* 'it will be no easy pleasant meeting with him, as between a youth and maiden.'

127. [δαριζέμεναι, Epic form of inf. So also ἐλαύνεμεν, 129.]

ἄτε, orig. relative (like οἷα), comes to mean 'as' simply.

129. ἔριδι ξυνελαύνεμεν, 'to meet in strife,' the verb being used here intrans.

130. εἶδομεν, subj. for εἰδῶμεν. See 111. κεν ὀρέξῃ, potential, 'may, give.'

132. Ἐνναλίω, a name of Ἄρης the war god.

κορυθ-ἄικι (κορυθ- 'helm,' αἰκ- 'rush,' 'dart about'), 'of quick glancing helmet.'

πόλεμος and πόλις appear in poetry when required as πτόλεμος and πτόλις (101): the τ being what is called *parasitic*, i.e. a variation due to defective pronunciation.

133. Πηλιάδα, 'of Pelion,' mount in Thessaly.

135. Observe the *three* hiatuses in this line.

139. δρεσφιν, for -φι, see 22. Here the meaning is locative 'on the mountains.'

140. οἰμάω (from οἶμη, οἶμα, stem -ι- 'to go'), 'swoop.'

τρήρων (τρε- 'cower'), 'trembling,' 'cowering'; then later used as a subst. for the dove.

141. ὑπαιθα (longer form of ὑπαί, ὑπό). φοβαίται, 'shrinks aside.'

142. παρφέα (acc. adverbial), lit. 'thickly,' i.e. 'again and again.'

144. τείχος ὑπο, quite accurately used of motion *along under* the wall.

146. τείχεος ἀλὲν ὑπέκ, lit. 'ever from under the wall,' a graphic expression for 'close round the wall.'

148. Σκαμάνδρου, one of the two rivers of the Troad.

Observe the short vowel before double consonant, a common licence in Homer.

πηγαὶ Σκ., usually taken 'springs of Scamander;' but La Roche argues that the springs of Scamander were not in the plain near the City, but on Ida, and construes therefore 'springs rise up *from* Scamander.' They may have been springs *feeding* the river.

151. θέρει, dat. of time simply.

ἐκυία (digamma), 'like,' i.e. 'as cold as.'

152. ἐξ ὕδατος κρυστάλλῳ. κρύσταλλος is originally only 'something hard,' 'crust' (same word); and so ἐξ ὕδατος is added, to specify more particularly. Generally, however, the word is used for 'ice' only, and so nothing further is added.

153. ἐπ' αὐτάων, 'at the very springs.' πλυνοὶ . . . λαίτριοι, 'tanks . . . stone faced.' [λασι, Epic for εἰσι.]

155. πλυν-εσκ-ον, this suffix -σκ- gives in Greek the notion either of *habit* as here (frequentative); or, of gradual or continuous *becoming* (inceptive), as in γηράσκω, and Latin generally, as *cresco*, *viresco*, *rubesco*.

156. πρὶν θθεῖν, observe the metrical licence of using πρὶν, long; it is the more unusual as being in the weak part of the foot.

ἐπ' εἰρήνης, 'in time of peace,' a regular use of ἐπὶ, c. gen.

159. *ιεήμιον*, 'a beast for sacrifice,' *i.e.* a prime ox.  
*βοείην* (strictly adj., *δερήν* understood), 'ox-hide.'

160. *ἀρνύσθην*, imperf., 'they were winning.'  
 Observe, *ποσσίν*, here; *πόδισσι* (166), *ποσίν* (173).

163. *τρωχάω*, frequentative of *τρεχ-*, 'turn,' 'race.'

164. *τρίπους*, shortened for *τρίπους* (as *ἄρτιπος*, &c.).

*ἀνδρὸς*, 'the lord.' He lies dead, and according to the primitive custom, races are going on for tripods or slaves at his funeral feast. So in the case of Amarynceus the Epean xxiii. 630; or Oedipus (679).

166. *ὀρώντο*, middle, 'looked on;' though Homer uses the middle often for 'to see' simply.

170. *Ἑκτορος*, after *δλοφύρεται*, 'sorrows for him,' 'feels pity for him;' the verbs of *emotion* often have this genitive.

*ἐπὶ . . . ἔκη* [Epic aorist of *καίω*], tmesis.

171. *πολυπτύχου*, lit. 'of many folds,' *i.e.* 'of many vales' or 'ravines.'

174. *φράζεσθε*, middle, 'take thought.'

[*μητιάσθε*, Epic resolved and assimilated form for *μητιᾷσθε*.]

175. *σαώσομεν* (and *δαμάσομεν*, next line), probably are subjunctive; the subj. being so much more natural than future in deliberations. Compare the exactly parallel passage xvi. 437, where there is no doubt about the subj. Cf. III, 130.

176. *Ἀχιλλῇ δαμάσομεν*, 'subdue him to Achilles,' *i.e.* let Achilles beat him. Cf. 40.

178. *ἀργικέραυνε*, 'of white lightning.' (*αργ-* same stem appears in *Ἄργος*, *argilla*, *argentum*, *arguo*.)

In xvi. 432, sqq., Zeus had exactly the same desire to save Sarpedon from his destined death, and is answered by Here in almost the same words as Athene uses here.

179. *πεπρωμένον αἶσῃ*, lit. 'destined to fate,' *i.e.* 'to death.'

182. [*νεφέληγερέτα*, Epic nom. for *-της*.]

183. *τριτογένεια*, name of Athene, origina obscure.

184. *πρόφρονι θυμῷ*, 'with earnest soul,' *i.e.* 'in earnest.'

188. *ἔπρεπε*, 'pressed.'

189. νεβρόν . . . ἐλάφοιο, 'fawn of a stag,' primitive full expression. ὄρεσφι· 139.

δίσσθαι, 'chase' (δι- has meaning 'quick motion,' and from this stem probably the family of δέος, δεῖδω, are derived. See 19).

For subj. in similes, see 93.

194. δασάκι [Epic for δασάκις] ὀρμήσειε the indefinite or frequentative use of opt.

196. οἱ, 'for him,' reflexive (like xiii. 807, εἴ πως οἱ εἴξειαν).

[ἀλάλκοιεν, Epic reduplicated aor., from stem αλκ-, Lat. arce- 'to ward off for,' and so 'to aid.']

197. 'So often he slipped in (to the wall, παρα-φθός) before him and turned him back (repeated, hence -ασκε-) to the plain.'

198. πεδίον, ο long in *arsis*, or the strong part of the foot.

ποτὶ (πρὸς) πτόλιος, 'on the side of the city,' i.e. 'hard by the city.'

199. δνέρω οὐ, hiatus.

οὐ δύναται, 'one cannot,' the subject is (rather unusually) omitted.

200-201. These two lines give excellent examples of the *demonstrative* use both of δ, ἦ, τό, and δε.

202. Notice the quaintness and simplicity of this question, as though the reader was taken into the poet's confidence.

203. πύματόν τε καὶ ὕστατον, an idiomatic repetition, 'last and latest,' i.e. 'for the very last time.' Comp. English 'first and foremost.'

205. ἀνένευε κάρησιν, 'forbade with a nod.' Lit. it means 'nodded back with the head.' ἐπινεύω or κατανέω being to 'nod forward or down,' and so to assent; and the Greeks seem strangely to have 'nodded back,' (the opposite of nodding forwards) when they meant 'No.' So in Latin *assensuo* 'assent,' *rensuo* 'dissent.'

206. [ἴμεναι, Epic for ἰέναι, cf. 127.]

209. ἐτίθεινε, lit. 'stretched,' (24) i.e. 'poised.'

212. 'Hector's doom-day sank, and went down to Hades,' i.e. the scale descended.

Ἄλδω, sc. 'the house' of Hades. So we say 'to O'Malley's.'

217. οἴσεσθαι, &c. 'Will bring back to the Greeks at the ships great glory won;' the glory was to be theirs, therefore οἴσεσθαι middle; the Greeks would witness it, receive it, therefore Ἀχαιοῖσι dat.

219. πεφυγμένον ἄμμα, [Epic for ἡμᾶς] 'escaped from us,' notice the strange deponent form πεφυγμένον, only Epic. The fut. is, however, always deponent.

220. πολλὰ πάθοι, 'go through much,' i.e. 'do his utmost.'

221. προπροκυλινδόμενος, vivid reduplicated compound, 'groveling low before.'

222. [ἄμπνυε, Epic aor. from stem -πνυ- which makes in the present ἀναπνέω. πνυε is related to πνέω (πνέφω) as λιπέ to λείπω], 'rest,' lit. 'recover breath.'

223. [πεπιθήσω, anomalous Epic reduplicated fut. from πιθε- secondary form from πιθ-] 'I will persuade.'

226. [κυχήσατο, Epic. aor. from κυγχάνω.]

231. [στέμμεν, Epic resolved 2nd aor. subj. from ἵστημι for στῶμεν].

234. γνωτῶν, 'of those known to me,' understatement for 'my kin.'

235. νοέω (used of various mental actions), 'I purpose.'

241. τοῖον, adverbial 'so.'

243. ἰθὺς μεμαῶτε, 'rushing forward.'

244. [εἶδομεν, Epic shortened subj. for εἰδῶμεν, 130.]

ἢ κεν φέριηται . . . ἢ κεν δαμάῃ· 'Whether he may win . . . or might be subdued by thy spear.'

The optat. is strongly supported by MSS., and the change is natural: he puts the alternative he really wishes as a bare possibility; a kind of delicacy of which the Greek language is full.

247. καὶ κερδοσύνη, 'even with guile.'

251. δῖον, 'ran.' 159.

252. ἀνήκε, lit. 'let loose,' so 'urged.'

253. [σείω, Epic gen. of σῶ.]

ἔλοιμι after short ο; the hiatus is due to a lost consonant, cf. 142, where there is also an apparent hiatus.

255. μάρτυροι, variant for μάρτυρες.

ἀρμονιάων, 'compacts' (both English and Greek words meaning originally something fastened or fixed together).

256. ἔκπαγλον ἀεκιῶ, 'will do foulest outrage,' ἔκπαγλον being supposed from ἐκ-παγ-, and so originally = 'startling,' 'excessive.'



257. καμμόνῃν [κατα-μεν-, the second α being syncopated, and the τ of κατα being assimilated], lit. 'remaining over,' *i.e.* 'to remain victor,' like the later Attic use of περιγενέσθαι.

258. συλῆσω, with two acc. by regular constr. of verbs of *depriving*.

259. ῥέξαι, 'do,' inf. for imper., as often in Hom., the idea of 'remember,' 'think,' being easily supplied. (So θῆσθαι with fut. in Attic is used with δρα understood.)

260. ὑπόδρα, 344.

261. ἄλαστε, 'accursed.'

συνημοσύνας (συν-ῖημι), lit. 'a putting together,' and so 'a covenant,' like ἁρμονία.

264. διαμπερές (δί, ἀνά, and stem περ- 'to pass,' which appears in περάω, πείρω, παρά, περ, &c.), lit. 'right through,' and so 'unceasingly.'

265. [φιλήμεναι, Epic inf. of φιλέω.]

266. ὄρκια ἐσ- hiatus.

[ἔσονται, Epic for ἔσσονται].

Observe the (regular Homeric) usage of neut. plur. with plur. verb. The use of the sing. verb was a refinement, though it occurs in Homer.

271. [δαμάξ, Epic 3, sing. fut. for δαμάξ. It is originally δαμάσσει, then δαμάει, δαμάξ; and is then resolved and assimilated like verbs in -άω.]

ἀθρόα πάντ' ἀποτίσας, *i.e.* 'thou shalt pay once for all . . .'

273. ἀμ-πεπαλόν, reduplicated aor. from παλ-.

δολιχό-σκιον, (regular epithet of 'spear,' from δολιχός, 'long,' and σχε- root of ἔχω) 'long-handled.'

275. ἔχετο, 'he crouched.'

ὑπέρ-πτατο, simplest form of aorist, from stem πτα-, and termination -το; the present appears as πέτομαι.

279. [ἥμβροτες, Epic for ἥμυρες, with vowel-change and transposition (as so often) of ρ, making ἥμυρες; the β is then inserted to help the sound.]

280. ἔφη, 'thou didst boast it,' *i.e.* 'my fate,' that you would kill me. ἡίδαίς, 2 plup. of οἶδα.

281. ἀρτιεπής, 'ready with words.'

ἐπίκλοπος, 'deceitful.'

282. *ἐπλεο* . . . *ὄφρα λάθωμαι*, 'thou *wast* a deceiver . . . that I *may* forget,' is grammatically a violation of the sequence, which should be optative; but as the purpose is still unfulfilled the subjunctive is natural.

*ὑποδείσας*. The stem of *δεῖδω* is *δι-* (describing orig. 'quick motion,' and then by a natural transition, 'fear'); when the stem was strengthened or reduplicated into *δεῖδω* (probably *δεδω* originally), the spirant was sounded after the first *δ* sufficiently to *lengthen a vowel preceding*. So *ἐπὶ δέος* (i. 515); *ἐκυρὲ δεινός τε* (iii. 172); *ἔδεισεν*, 19.

Notice *o* long in *μένεος*, 198.

283. *οὐ μὲν*, in later Greek would be *οὐ μήν*.

284. *ἰθὺς μακρόν*, 'pressing right forward.'

*στήθεσφιν* (see 22), here it is gen.

[*ἔλασσον*, Epic for *ἔλασσον* from *ἐλάττω*.]

286. *ὥς δὴ* . . . *κομίσαιο*, 'would that you might take the whole of it in your flesh,' i.e. 'may it pierce you through and through,' a vernacular expression.

*ὥς δὴ*, literally 'how then . . . !' and so naturally used with *wishes*.

288. [*κατα-φθιμένω*, aor. pass. from stem *φθι-* pres. *φθίνω*. This is the simplest aor. pass., with stem *φθι-* and term. *-μενος*.]

291. *ἀπεπλάγχθη*, 'turned aside.'

293. *κατηφής*, 'bewildered.'

295. *μιν δόρυ*, double acc. after verbs of *asking*, as in Lat.

296. *ἔγνω*, 'saw it all,' the trick that Athene had played him.

301. *ἄλγῃ*, 'escape' (*ἀλέγ-η* same stem as *ἄλευ-αι*, 285); *φίλτερον*, 'more pleasing.'

302. 'The far-shooting son of Zeus' is of course Apollo.

303. [*ἐφράτα*, Epic 3 pl. pluperf. of *ἐφράμαι*, 'I draw to myself,' and so 'I protect;'] the perfect, as often in Homer, describes the state 'I am protecting,' and the pluperf. the same in the past, 'I was protecting.']

Observe *o* long before *ν* (or perhaps before a pause).

304. 'Yet not without a struggle nor ingloriously may I perish,' *μὲν* = *μέν*, or *μήν*.

305. Notice -α long before *ρέξας* [liquid, see 37].

*πυθέσθαι*, ('even for posterity) to learn,' the explanatory (epexegetic) inf., filling up the sense.

307. *τό οἱ ὑπὸ*, the *ο* being lengthened before the *F* which belongs to *οἱ*, much as vowels are before liquids, 57. So in this line *ο* long before *λαπ-*, and again before *μεγ-*.

*ὑπὸ λαπάρην τέτατο*, 'was stretched beneath his flank,' the *acc.* is used because it denotes *extent* beneath.

308. *ἅλεις* (digamma), 'gathered,' lit. *i.e.* 'with all his might collected' (Cordery). See *ἅλεν*, 12.

*οἰήσεν*, 140.

309. *εἴσι*, pres.

310. *πτῶκα*, 'crouching' (*πτακ-*), often used as a substantive for 'hare.'

313. *κάλυψε*, 'held as a covering.'

*ἀγρίου*, either *ι* is lengthened, or we should read *ἀγρίου*. See 6.

314. Observe *ι* long in dat. *κόρυθι*.

315. *τετραφάλω*, with four *φάλοι* or plates, made of metal and put on the skin-cap or helmet, to protect it against sword blows. (The word probably comes from stem *φα-* and means therefore 'the shiny' piece; this is the most likely explanation.)

*περισσεύοντο* [the *σ* is doubled on the same principle as that by which the vowel is lengthened before liquids], 'were tossed.'

316. *τα* 'set,' lit. 'let fall;' Hephaistos having made the helmet.

317. See 27, 28.

319. *ἀπέλαμπε*, impers. 'it shone from,' *i.e.* 'light shone.'

320. Observe *δεινέτην* with the comparative suffix, see 93.

321. *ἔπη εἴξει μάλιστα*, 'where most it (the body) might give way,' *i.e.* to the spear. (The opt. though it must be classed as a potential, and in later Greek would be *εἴξειεν ἂν*, is something like the deliberative indirect, and has a notion of purpose in it.)

*εἰσορώων*. The order of formation is *δράων*, *δρῶν*, *δρόων*, the last resolved and assimilated, see 271.

322. *ἄλλο τόσον*, acc. adverbial, but curiously primitive redundant expression, lit. 'so far otherwise,' (his arms defended him, but there was one weak place), *i.e.* so far that it was not quite complete, and otherwise except the weak spot. Translate simply 'else.'

So the horse (xxiii. 454) ἄλλο τόσον φοῖνιξ ἦν, 'was else a chestnut colour'. . . *but* had a white spot on its forehead.

τεύχεα two syllables (synizesis), a kind of intermediate stage between πεύχεα and τεύχη.

323. Πατρόκλειο βίην, 'the might of Patroklos,' a common Epic abstract phrase for 'the mighty Patroklos.'

324. κληίς, orig. a 'fastener' (κλείω); i.e. 'a bolt,' Od. i. 442, then by an obvious analogy it is used for the thwarts of a ship, and as here for 'the collar bone.'

325. λαυκανίην, 'the throat,' an instance of the accusative of *nearer definition*, as it is called, being equally with ἀχένα the object of ἔχουσι, but added to make the point more precise. ἀσχήν is the whole column of the neck; λαυκανίη (deriv. unknown), the lower front part of it.

326. ἐπὶ οἱ μμαῶτ', 'as he made at him,' οἱ referring to the subject Ἀχιλλεύς.

327. [ἦλυθ', Epic for ἦλθε.]

328. ἀσφάραγος, 'the windpipe.' Deriv. uncertain.

329. 'That he might say somewhat in answer to him,' i.e. fate, or the gods, spared him immediate death, that he might have voice to prophesy Achilles' death (358).

The line has been doubted, and it is a little unlike Homer's simplicity.

[προτείποι, for προείποι]

332. ἔσσεσθ', observe Epic elision of -αι.

ἐπύζω, [Impf. for ἐπίζου], 'didst regard.'

333. τοιοῦτο δ', &c., 'I, his helper, mightier far, was left away by the hollow ships.'

335. γόνυατ' ἔλυσα, 'have undone thy knees,' regular Homeric phrase for 'slaying.'

336. αἰκῶς, shorter for αἰκῶς, 'cruelly,' 'in unseemly wise.'

337. ὀλιγοδρανέων, 'faint,' though the exact etymology of the -δρανε- is difficult. (Curt. suggests δρα- originally meant 'moving'; the meanings 'to run,' and 'to do,' being later. If so our word would mean, 'scarce moving,' 'helpless,' 'faint.')

338. Observe elision of *-ai* in *λίσσομ.*

*ὑπὲρ ψυχῆς*, 'by thy life'; *ὑπέρ* originally 'over,' the notion being that the person praying put out his hand 'over' (or 'towards') that by which he prays. In a similar use *πρός* means 'towards,' 'in the presence of.'

339. *με ἔα*, hiatus probably due to lost consonant; so *Il. ii. 165* *μηδὲ ἔα*.

340. *ἄλῃς* (stem *Feλ-* 'to press,' see 12), 'plenty.'

342. *οἴκαδε* (digamma, *δόμεναι*, pregnant construction (*i.e.* where the *verb* does not express motion, but the *adv.* or *prep.* does), 'my body give back (to be taken) home.'

*δόμεναι*, inf. for imper.; an elliptical usage, like the later *ὅπως* with fut., 'see that,' 'remember to,' or some such idea being easily supplied. See 259.

343. *πυρὸς λελάχῳσι*, 'make me sharer in the fire,' *i.e.* 'grant me a funeral-pyre.'

*λελάχῳσι* [Epic redupl. aor. from *λαχ-*] in Hom. always transitive or rather *causative*; *λαχεῖν*, 'to be a sharer,' *λελαχεῖν*, 'to make sharer.'

344. *ὑπόδρα*, 'with scowling glance' (*ὑπό- δρακ-* lit. 'looking under,' a most graphic word; the *κ* disappears from the end as *-κτ* in *γάλα*).

345. *γούνων*, 'by my knees.' The genitive alone expresses the relation generally 'toward my knees' (see 338); the preposition makes the relation a little more precise. Thus we find in Homer many phrases with the *case* simply, which afterwards have *case* and *preposition*.

346. *αἰ . . . ἀνείη*, 'If it might prompt me,' grammatically a conditional protasis, with apodosis dropped; equivalent to a wish, like *o si* in Lat. and 'oh if only' in English.

307. *οἶά μ' ἔοργας*; the *οἶα* is a kind of indirect exclamation. 'I could eat you raw, *what things* you have doné me,' *i.e.* *since such things*. The violent savagery is noticeable.

348. *ὅς ἀπαλλάκῃ* (196), 'who might ward,' the optative being here potential.

349. *εικοσινήριτα*, 'twentyfold' (Deriv. obscure; there is *νήριτος*, *νη-αρ-*, 'countless,' but it is difficult to make that suit well).

Observe opt. ἀπαλάλκοι, and subj. στήσωσι. The sequence is much less strict in Homer than later; it changes readily to suit the idea, or the mood, of the speaker. The notion which makes him here use the opt. is perhaps to make *more remote the possibility* of his keeping off the dogs. So again, when he puts the more distant hypothesis of Priam's ransoming him, he goes back to opt. ἀνάγοι.

351. ἐρύσασθαι, prop. 'to draw,' often, as here, in the sense of to 'rescue,' 'recover.' (The Scholiast's int. 'to weigh,' i.e. 'to pay his weight in gold,' requires confirmation.) See 303.

354. (πάντα, masc. agreeing with σέ.)

355. 'Knowing thee right well I look for it,' is the probable meaning; προτίσσομαι being used with θάνατον, &c., 'to look toward death,' in the sense of 'foreboding.' What he 'looks for' is explained in the next words.

358. φράζω, 'beware,' 'bethink thee.'

360. ὀλέσῃσι, he uses the indef. subj., because he knows not the day nor the hour, though he sees as a prophet the coming doom.

The superstition of the dying prophecy is an old and natural one. Σκαιῆσι, 6.

361. τέλος θανάτοιο, 'the end or accomplishment of death,' generally called 'genitive of equivalence,' though it does not quite mean 'end which is death.'

362. [πταμένη, Epic aor. from stem πτε- or πτα- pres. πέτομαι.] Ἀΐδοσθε, 'to (the abode) of Aides (Hades),' 'abode' being readily understood, as we say 'to Smith's.'

363. The best MSS. read ἀνδροτήτα, which La Roche adopts here and xvi. 853, xxiv. 6. If it is right, it is the solitary instance of a vowel short before *three* consonants. In Homer it is more often long even before one mute and a liquid. We have adopted ἀδροτήτα, 'stoutness,' 'strength,' from ἀδρός. Moreover, the Homeric word for 'manliness' is not ἀνδροτής, but ἡγορέη, or ἀγγορή.

364. τεθνηῶτα, 164.

365. τέθνα-θι [Epic perf. imp. of the strong form], 'lie dead;' he could not say 'die,' as the man was already 'dead.'

370. [θήσαντο from θεόμαι, Epic and Ionic form of θεόμαι, to 'gaze at,' 'marvel at.']

371. ἀνουτή (α- οὔτα-, 'wound'), 'without a stab.' Observe the primitive savagery of the Greeks, which the poet relates without a misgiving.

372. εἰπεσκα, the frequentative suffix (see 155) applied here to aorist, as of course is quite natural; the single act of speech repeated.

374. κηλέω (2 syll. by synizesis, 322), from stem κα-, 'burn,' means 'hot.'

379. ἐπελ, ε lengthened in arsis, like Ἀπόλλωνος (α long), i. 14, ἐπίτατος (ε long), Od. xii. 433, &c.

381. εἰ δ' ἄγε, commonly explained as elliptical, 'but if [you will] then come;' but here (and still more markedly, Od. iv. 382), it comes in the apodosis or second part of the sentence; and it is therefore probable that εἰ is simply an interjection (like εἴα), 'up, then, come.'

383. πόλιν ἄκρην, 'high city,' i.e. 'citadel,' later one word ἀκρόπολις.

385. See 122.

388. ὀρόω, sub. perf. stem ὀρ- (ὀρνυμι), 'to rouse, start.' The perf. is intrans., and expresses, as perfects do regularly in Hom., a present state; 'as long as my limbs are supple.'

[μετέω, Epic subj. of μέτ- εἰμι.]

389. θανόντων περ, 'even the dead;' in Hades they forget the living, naturally; perhaps even the dead. I shall remember even then.

391. παιήων, (the later παιών or pæan), 'a song of triumph,' orig. in honour of Apollo ('the healer' παιών, or 'deliverer from danger').

392. 'Let us go on board,' the later usage would be acc. after the verb of motion.

393. [ἐπέφν-ο-μεν, syncopated reduplicated Epic aor. from φεν-, 'slay.']

396. τέτρηνη, 'be bored' [Epic aor. τετραίνω, stem τρε-].

397. ἐς σφυρὸν ἐκ πτέρνης, 'from heel to ankle,' i.e. between heel and ankle.

400. [ἔλααν, Homeric pres. inf. from ἐλάω, the later ἐλαίνω; for form, see note on 271.]

402. [πίτναντο, Epic impf. *πίτνημι*, later *πετάννυμι*, 'were scattered.']

406. *τῷλε κόμην*, 'plucked out her hair.' The middle would be the regular usage, as it was her own hair; so *ἔλαετο*, 78, *κόπτεσθαι*, *τίλλεσθαι*, *λούεσθαι*, *τόπτεσθαι*, &c.

409. *ἔχοντο*, 'were possessed.'

411. *σμήχονται*, 'were to burn away,' of slow smouldering.

*κατ' ἄκρης*, lit. 'down from the top,' i.e. utterly.

412. *μόγισ ἔχον*, for *ἔχω* had originally *σ* before it, and thus like the digamma the lost letter often lengthens a previous short syllable (or it is lengthened before *s* as before liquids).

414. *κατὰ κόπρον*, 'in the mire' (scarcely in its ordinary sense of 'dung').

415. *ἔξονομακλήθην* (*ονομα-κλε-*, 'call'), 'calling by name,' the terminations *-δα*, *-δον*, *-θην*, implying *manner*; *ἰλαδόν*, *βᾶδην*, *μύγδην*, &c.

418. *λίσσωμαι*, 'let me beg,' or perhaps rather, 'I must beg,' expressing a resolve.

419. *αἰδέσσεσθαι* [Epic for *αἰδέσθαι*], lit. 'to reverence' or 'feel awe of;' and as by Greek feeling a man in misery was a fit subject for awe, as showing the visitation of the powers above, *αἰδώς* got a secondary meaning of 'pity.'

420. *τοιόσδε*, 'such as I,' in age, clearly.

423. *τηλεθάοντας*, the ordinary uncontracted form. Homer usually has *τηλεθώντας*.

424. *τῶν πάντων*, 'for all.' This genitive is common after verbs of emotion, *θαυμάζω*, *ἔγμαι*, *χολωθῆναι*, &c., and is really related to the gen. of aim. See 170. So also *οὐ*, 425.

426. *ὥς ὀφείλεν*, 'how he ought,' i.e. 'would that he had.'

427. *τῷ* (lit. 'with that'), 'then.'

*καὶ κορέσασαμεθα*, 'we should have taken our fill.'

431. *βείομαι*, a curious old future form (without *σ*, like *κείω*. *θῆω*, &c.), prob. from stem *βι-* (not *βα-* as Liddell and Scott), 'I shall live;' we find *βέομαι* a shorter form in xv. 194.

*τί νυ βείομαι*, 'how shall I live?'

432. *ὅς*, 'who,' see note on line 1.



435. **δαδέχατ'**, 'greeted,' 'welcomed.' [The form is pluperf. with strong reduplication from **δεκ-** or **δικ-** which appears in **δείκνυμι**, originally meaning 'point,' and then 'to hold out the hand to,' 'to welcome.']

438. **Ἑκτορος**, as we say 'of Hector,' the vague gen. of reference, common in Homer after words of speaking, hearing, learning, &c.

441. **θρόνον**, old word for 'flower' or 'herb.' 'She was sprinkling herbs' means 'embroidery' clearly.

442. [**κέκλετο**, Epic redupl. aor. from **κελομαι** (**κλε-** or **κελ-**)]. 'bade.'

445. **ὅ** neut. of **ὅς**, 'which' literally, used as conjunction 'that,' just like **ὅτι**; Homer also uses **ὅ τε**.

450. [**ὅτιν'** Epic neut. plur. of **ὅστις**.]

451. **ἐκυρή**, Lat. *socera*, the *s* in Greek having dwindled to an aspirate as in *sex*, *septem*, = **ἕξ**, **ἑπτὰ**, &c.

**ὅπως** (*Forós*), the Lat. *vox* (**κ** = **π** as in **ποῦ**, **πότε**, &c.).

452. **ἐν μοι αὐτῇ στήθεσι**, the second dat. added to make more precise, as in the case of the acc. 325.

456. **δίηται**, 'may chase' (lit. 'makes to run,' the causative use of middle).

457. **καὶ δὴ μιν καταπαύσῃ** (particles almost dramatic as though she saw the picture in her mind), 'and now may stay him from his terrible daring.'

**ἀλεγεινῆς**, 'hard' or 'bitter,' to the foe.

459. **προθέσκε**, 'charged in front' (frequentative suffix).

460. **διίσσυντο** [Epic aor. from stem **συ-** 'to speed forward'; the double **σ** is only the same phenomenon which we have in the weak aorists **κορεσσάμεθα**, **ἐκαλέσσατο**, &c.]

**ἴση** had digamma, and so this is only apparent hiatus.

462. **ἔξεν**, is from **ἔξον**, the Epic mongrel aorist with the vowel of the strong form and the **σ-** of the weak; cf. **δύσεντο**, **βήσεντο**, **οἶσε**, &c.

466. **κατ' ὀφθαλμῶν**, 'down over her eyes,' as the prep. is used in **κατὰ κορρῆς πατάξει**, **ἔδωρ κατὰ πλακοῦντος χέω**, &c.

467. **ἀπὸ . . . ἐκάπυσσε**, 'breathed forth.'

469. ἀμπυκα, 'the plate' of golden metal in front, worn as an ornament.

κεκρέφαλον, the 'net' or 'cap' which covered the whole of the head. (Redupl. subst. from stem κρυπ- 'hide.')

ἀναδέσμην, 'the band' which went round the head and kept up the hair, also called μίτρα.

470. κρήδεμνον (κρη- δε-, 'head-band'), 'veil.'

472. ἔδνα (or ἔεδνα), are the gifts of the bridegroom to the bride's family, which we find in the *Odyssey* were often given back in the form of a wedding feast and outfit of the bride. See note on 51.

473. [ἴσταν, Epic 3 plur., strong aor. of ἴστημι.]

Observe the numerous names of marriage-kindred, as in all primitive times when the various ties were important.

474. ἀτυζομένην ἀπολέσθαι, a strange and powerful expression, 'bewildered even to death,' 'stricken unto death.'

475. ἔμπνυτο [Epic short aorist from πνυ- (stem of πνεF-ω, πνέω), like δέκτο, λέκτο, &c.], 'came to,' 'breathed again.'

476. ἀμβλήδην, 'with heaving sobs,' the term -δην expressing the manner of an act (βάδην, μίγδην, σύδην, &c.), and the rest of the word being ανα- βλε (or βαλ).

477. ἑῷ, 'one,' ἴα being used in Homer for μία, though the etymology of ἴα is obscure.

477. γείνομεθ', best treated as strong aor. ἐγενόμεν with γεν- strengthened into γεω-, as in ἔως, εἰως; τελέω, τελείω, &c.

479. Πλάκα, a mountain, probably to be conceived as part of the range of Ida.

481. Lit. 'how he ought never to have begotten me,' a common form to express a wish, 'would that he, &c.'

484. νήπιος αὖτως, 'yet a mere babe.' αὖτως is the adverb of αὐτός, and literally means 'in the very way,' and is sometimes used for 'thus,' sometimes 'just so,' 'quite,' &c.

489. ἀπουρίσσουνσι is the best supported reading, from ἀπουρίζω Ionic form of ἀφορίζω, 'to mark off the boundaries,' and so to 'remove' or 'steal' the land.

490. παναφήλικα, 'companionless' (παν- αφ- and ἡλιξ, 'a companion of one's own age').

491. *ὑπεμνήμυκε*, nasalised perfect from *ὑπ-ημίω*, 'to bow down,' 'he is quite broken down, and his cheeks are wet with tears.'

492. *δεόμενος* [Epic for *δεομενος*, *i.e.* *δεφόμενος*], 'begging.'

493. *χλαίνης*, 'by the cloak,' common gen. after words 'taking,' 'seizing' (perhaps the gen. of the sphere of motion, like *τατανόμενος πεδίοιο*; or, more generally, gen. of reference 'in respect of').

494. *τυτθὼν*, 'for a little.' Observe *ἐπέσχε*, the *gnomic* or *habitual* aor.

495. *ὑπερήνι*, lit. 'the upper (part),' *i.e.* 'the palate.'

496. *ἀμφιθαλής*, lit. 'one flourishing all ways,' *i.e.* 'a rich comrade.' (The old int. 'prosperous on both sides,' *i.e.* 'with both parents,' is less simple.)

497. *πεπληγός*, in pres. sense, see 95.

*ὀνειδίουσιν*, prop. adj. used as subst. 'taunts.'

*ἐνίσσω* = *ἐν-ίκ-ω* = *ἐν-ίπ-τ-ω*, from stem *ίπ-* = *ικ-*, seen in Lat. *ictus*, meaning orig. 'to strike,' and so 'to revile.'

501. 'Ate nought but marrow and rich fat of sheep,' a metaphorical expression like 'fed on the fat of the land.'

502. *Θαί*, frequent. opt.

505. *ἀν* . . . *πάθῃσιν*, 'he shall suffer,' 'he is like to suffer.'

*ἀμαρτεῖν*, lit. 'to go astray from,' so 'to lose,' 'to miss'; thus it naturally takes the genitive, and also naturally *ἀπό*.

506. *ὅν*, *i.e.* 'the name which,' 'as.' See 29.

507. *ἔρυσσ*, aor. 'thou didst guard.'

509. *αἰόλαι*, 'writhing,' the word is used of quick movement, then later (like many other similar words) of 'shining,' 'glancing.'

513. *ὀφέλος*, in apposition to *τάδε πάντα*, 'no use to thee.'

514. 'But only to be thy glory among Trojan men and women.'

*πρὸς*, lit. 'before,' 'in presence of.'

*εἶναι*, epexegetic inf. expanding *ὀφέλος*, 'no use to thee, but only (of service) to be, &c.'

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